

Riddles Marvels and Rarities:

CONT.

BY J. H. COOPER,
Author of "The Riddle Book,"

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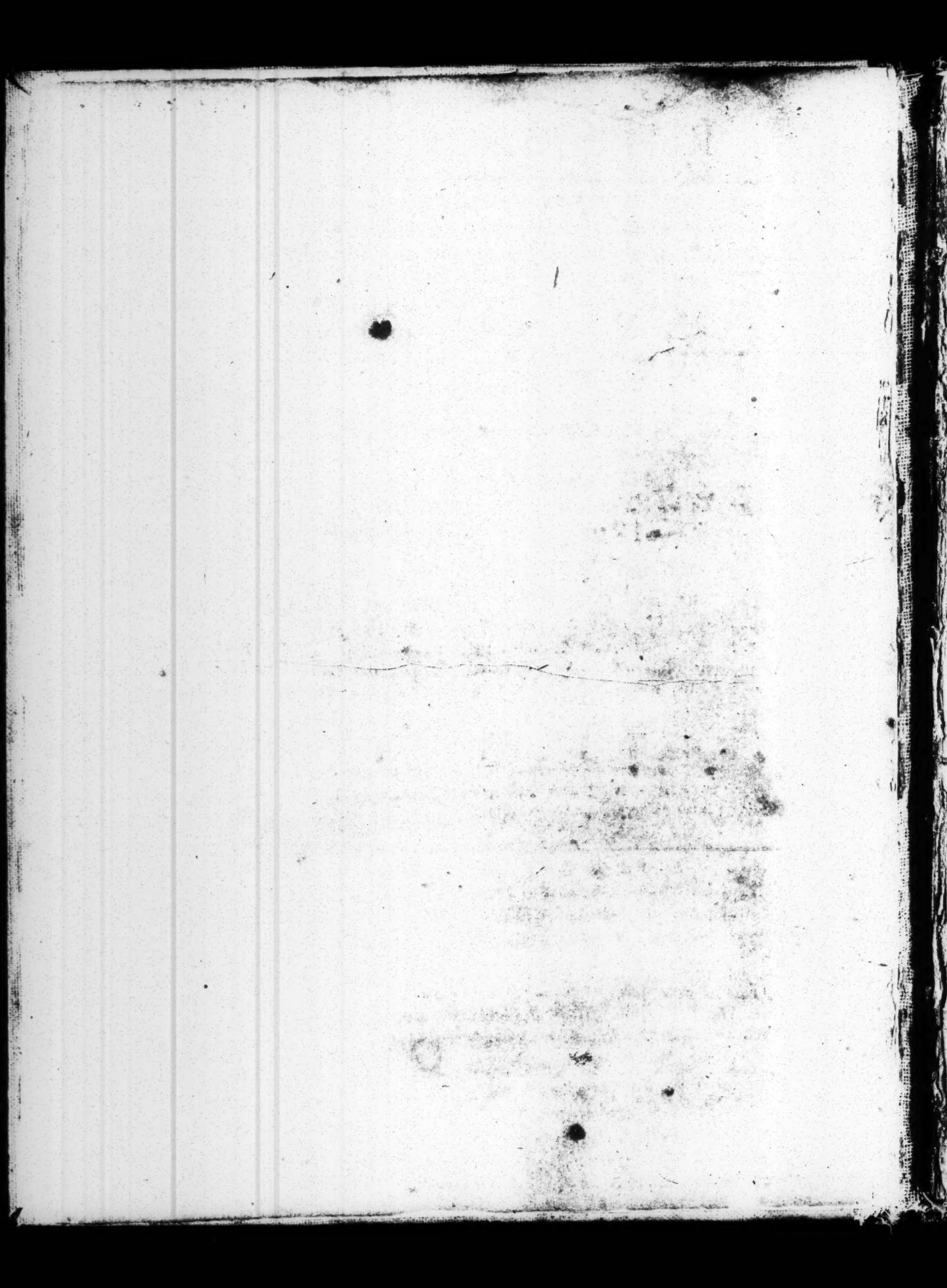
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ADVERTISEMENT.

TO Prevent all *Frauds*, know, That This Rare Power, known by the Name of the English *PRIEST'S-POWDER*, is to be had No where but at These few Places Following, viz. By the Author (Thomas Mace) at his House in St. Peter's Parish in Cambridge, near the Castle; And at Mr. Daniel Peachey's in St. Buttolphs Parish there: And in London, by Mr. Adam Mason at his House in Old Bedlam near Bishops-gate; And by Mr. William Pearson, Printer, at the third Door in Hare Court in Aldersgate-street near the Meeting House; And by Mr. John Vaughan, Milliner, at his House in Grivil-street near Hatton Garden; and by Mr. Will. Benson in the Old Baily;

Note, The Powder is Sealed up in Quarter Ounce Papers with Directions to go along with It when 'tis sold, with the Author's Own Coat of Arms, viz. An Arm'd Hand holding a Scepter, and 2 Spur-Rowls at the Top. The Price of the Powder is 10 s. the Ounce, and is Sealed up, &c. as before.

THE
EXPLANATION
OF
The Title Page.

Because the Title Page begins more like a Riddle, than in the common way of a Title; it may be expected it should be Explained: therefore thus. As to the First Clause of it, Viz, The first Clause Physician, and no Physician; I do freely acknowledge I am no of the Title physician, either by Education, Gradation, Licence, Intent or Practice. page Explain'd. Yet I thank God, I was not The Fool at 40 according to that old English Proverb, which runs thus, Viz. Every Man is either a Fool or a Physician for himself. at 40 Years of age. That is as much as to say, He that has liv'd to 40 Years and has not taken so much Notice of His own Constitution &c. as to know what is Good or Bad for His Healthfull Well being &c. may justly be call'd the Fool; But otherwise The Physician. I say I was not Then the Fool, for I had by That Time Observ'd what was Beneficial for my own Health, &c. So that if the Proverb be true you must acknowledge, that I was then a Physician Tho' but for my self, and what was found Good for my self must needs be Good for Thousands besides. Well then Grant me but That, and that's Enough to make Good, the first Clause of my Title Page, Viz, the Physician and No Physician.

And now, since I am upon this Theme, I will take the Liberty, to ask This one Question, Viz: Whether it be not posible, for a Man that has liv'd to 40, 50, 60, 70, or 80 years Old (as I have now done) may Question. not He (I say) be as Good a Physician (having Studied Himself and Nature (It may be) 30, 40, or 50 of Those 80 years) as a young Stripling, who has been but five years at the University, and has got a Batchellor of Physick's Degree upon his Back; by Reading a few Books (perchance but a year or two neither of those Five, before he got his D'gree.) Now I say This young Man must not be deny'd to be a Physician, how little Experience soever He's Furnish'd withall Either of His own, or of other Men's Constitutions, or Complexions; neither can he be Questioned (by the Law) if he chance to give such Physick as Kills any Man he takes in hand to Cure.

Without doubt, Experience is a most necessary thing for a Physician. But this only by the Eye, and by way of Preparation, (as a Brush or Whisk,

to Clear off some dust and that (no doubt) will be Blown or cast upon this my Attempt, by some Envious breaths or other; who usually are displeas'd, at any honest or Liable undertaking, that may seem to Reflect upon Them; Tho' I do it not for any such end (God knows.)

The 2d. Riddle
unfolded,

And now to the 2 Riddle which is Prescribing Physick and no Physick. This must needs seem as Strange as the First. However it shall be as Easily made Plain as the First, Viz, Thus; You must know, that this Rare Thing that I Thus Command unto the World; for an Universall-Physical-Medicine, for all sorts of Constitutions, and all sorts of Maladies, Sickesses, and Diseases, is a Chymical Prepar'd Powder which for some late years past I have Publish'd in the Name of the English PRIEST'S POWDER, and which it self is never to be Taken, either Inwardly (as Physick) nor Applyed Outwardly to any Wound, Sore Scab, Bruise, Swelling, Pains, Aches, Head-Ach Rheumstick-Sore-Eyes, &c. All which, and many more, tis most Admirably good for) I say, it is never (it self) to be us'd or Apply'd (as Medicine) But (only) a Lydure, which It sends forth, into some Certain Liquors; into which it is to be Infus'd, for some certain Hours: And Those Liquors, (Retaining its Virtue) are only to be us'd; And (as Physick) are to be taken, into the Body, in the way of Potion; ther for Vomit, Purge, Glister, or Sweat; But in the way of Chirurgery, are only Outwardly Applyed, by Washings or Bathings &c.

The 2d. Clause
of the little page
Explain'd.

So, that the Powder (which is Really and Virtually) the Physick must never be taken, or us'd, but still carefully kept, in Some Glass-Bottle, to infuse a New Supply of liquor, in the room of what may be taken off it for some present use at any time.

So that (here you may Easily perceive, the Riddle unsolved, in that you never take the Body of any Physick or Potion, as is generally done from the Apothecaries-Shops by Physicians Directions.

I need say no more (I suppose to Explain these two first Riddles. Therefore I proceed to the next. Viz,

Every man his Own Physician, Apothecary; Chyrurgion with Little Cost, and far less Trouble.

The 3d. Riddle
Explained in 5
particulars.

Here are no les than Five Things Particularly to be consider'd, All which seem (at the first view) a Confounded Piece of Impossibility; but, (as the two former) you shall find them very easie to be understood. As Thus, First as to the Physician, you are only to get the Book of Directions

First, the Physician is Male. (which is but very Short and Plain, and to be understood (almost) by any one, except (only) an Idiot or Fool. So that upon whatsoever Occasion you are to use your Physick, (or rather Tyncture) it is but Turning to That Place (in the Book which concerns your particular Business; and There you shall have Exact Directions what you are to do and how; as well as if you had Studied five years in the University, and obtain'd a Batchellor of Physicks Degree, &c.

There's one of the five difficulties easily made Easie.

Secondly, the Apothecary is Male. Now as to That; most People know that the Skill, the Work and Labour of an Apothecary is to Procure Simples and of several sorts and Kinds; and to Prepare, Order, Mix, Belabour, Compound, and Work them all up into Divers Forms and Ways, with a Vast Deal of continual Care and Trouble (besides the Cost.)

But

But now, whereas *This High Virtue* carrying in it such a Powerfull Pre-dominancy over All the Enemies of Mans-Nature, whereby it does Cleerly Expell and Drive forth the very Root of ary Disease (curable) if it be Taken in time ; there needs no more to be done, than to furnish your self with a Competent Store of *Ihis Wonderfull Iking*. And put it into Preparation, according to the Exact Directions of the aforesaid book ; which (having already (as we will suppose) made you a *Physician*) you have Nothing more to Provide for, or to do, than what you will find *Iherein Exactly set down*, and now you are an *Apothecary* also.

So that now, you may conclude your self, both *Physician* and *Apothecary*, and sufficiently become Skilfull in both, for Most Diseases.

It now only remains that you have sufficient Skill in the common *Art Third, the Cly. of Chyurgery* (for I pretend no further) which already, is (upon the matter *surgeon Made*. done;) Supposing you are *Physician* and *Apothecary*; for you have Nothing more to do, than still to apply your self, to *Ithose Plain Directions* in your Book. Making use of the very same *Virtue* which does All thi'gs as well in common *Chyurgery* as in *Physick*; (excepting only *Fractions, Dislocations, Cuttings off of Arms, Legs, and such like* ; yet it shall heal any of *Ithose Grievances*, as well as most things that are usually applied upon *Ithose occasions*. So that now, you (being thus *Accomplish'd*, may say, *Iria sunt Omnia*, you having *All the Threes Properities of a compleat Physician*.

And no doubt (if you would take up the Humour to be a *Mountebank*) *The Quacks and you would* (by way of Figure) be said to put them all *into your Pocket*; That *Mountebanks is, You'd spoil their Trade*. Qus. Why? Ans. Because, admitting their Medicines undone, to be never so Good, yet when they are *Once taken*, they cease to be; They are *gone*, and you must be at a *New-Charge* for more continually, as you have occasion; whereas *This*, (after tis Purchas'd) shall do you *Ten thousand Services*, (never Losing its *Virtues*) to the *End of your Days*; as shall be made good by what follows in the next two *Particulars* to be *Explained*. And thus I have made Plain *these three first Difficulties*; there needs not much to be said to *Explain* the other two. *Viz*, with *Little Trouble but far less Cost*. *These two last, being Included, in the three former*.

First to the *Trouble*, you having but once Purchas'd your intended *Quan-* *Fourth, the Liquum, Stock or Store, of the Forementioned Chymical-Powder*, you need but put *the Trouble* it into a *Strong-Bottle-Glass*; And put to it such a *Quantity* of such *Liquor*, as you are *Directed* unto in your *Book of Directions*; and in 24 Hours *That Liquor*, will be fit for any *Physick* or *Chyurgical* use, without *any fur-ther Trouble*. And this is all the *Trouble* you need be at, as *Long as you Live*, putting still a New supply of the same *Liquor*, when at any time you draw off any from the *Powder*, the *Powder* still remaining in the *Bottle*.

And here tis well worth your Notice, *Viz*,

- That tho' th^e *Liquor* will be sufficiently *Iyndur'd*, fit for use in 24 Hours,
- Yet if you let it lie upon the *Powder* 24 Days, Months, or Years, (or I be-
lieve never so long) it will be, (but) always fit for use. For *no Liquor* can
• *Receive more Iydure*, than its *Body* or *Capacity* is able to contain; And
• (which more is) the *Powder* it self, will *Never wast in its Substance nor its
Virtues*, although it lye never so Long in Liquors to *Feed them with Vir-
tues*.

• These are Great and High *Ibirgs*, and not Easie to be Believ'd; however

you'll find all True for Experience has Confirm'd them ; And when you find them thus as I my self (with Many worthy Persons in this Nation) have done ; let them not only be the cause of your Wonder and Admiration, but also to Magnify and Adore The Infinite Unconceivable God, (The Good,) the Unsearchable cause of Causes whose works are all Mysterie, and full of Wonder. But This one Thing which I here discourse of, (and thus kindly Publish for a General Good) is One of the most admired Wonders (in its kind) that can be produc'd. The Load-Stone is a Great Mystery, in its Magnetick Property, but This may be said to be more Great, in that it has so General a Physical Excelling Property, as well as Magneticall. (For its Virtues are Perpetual by being Magneticall. And if you do, or can believe, the strange Virtues or Property of the Load-Stone ; It will be a means to help you (the more Easily) to the Belief of what I Here declare ; concerning these seeming strange and incredible things

The last of which I shall now dispatch in few words ; That is, if it be remember'd, what I have already said concerning the four former Particulars, it is already made out.

*Fifth, with less
Cost.*

For if it have Virtue to doe all those Things which I have affirmed it can and will do, (and These Perpetually as it will most certainly do,) what Thing is there that can be nam'd, of Greater Value, or ought to be more Highly Esteem'd of than This Thing ?

The reason why when you have but Once Purchas'd it, you need never be at a Penny-worth of Physical cost more, so long as you live ; yea, you may when you Dye, leave it as a Precious Legacy to your best Friend ; And He again may do the like and so from Generation, in Continuation, &c.

And now I think the whole Title Page is made Plain, even to the weakest Capacity.

However (yet further) to Highten your Admiration and wonder, you are to know ; That 'tis found by continual Experience, that this Powder is Magneticall, continually drawing Inn, the Influentiall Virtues of the Heav'ns, so fast as it gives forth (Load-Stone like as I said) by which Fa-

How it comes culty it becomes a Perpetual Medicine, by never wanting Virtue ; And to be a Perpetuall Medicice. if this you find to be True, (as sure enough you will, if you ever be so Happy, as to make Tryal of it) you then will surely say with me, 'Tis the only Thing in its Kind, not only of the Greatest Value, but of the least cost of any Thing known in the whole World.

The Author's Intention by this W O R K.

IS This, *Viz*, to Accommodate the *Meane* sort of Men; but more especially *The Authors* the *Poorest* of all, who stand most in Need of Help and Comfort in their *Sicknesses*, seeing no Great and Skillfull-Physicians, will so much as look after Them, or scarce think of their Miseries; so that *many Thousands* live in *Misery*; *Languish* and *Dye*, for want of *That* which every ordinary House keeper might *Easily Purchase*, and not only have the *Benefit* of it for *himself* and *his whole Family*, during his *Life*, in all common *Sicknesses*, and *Diseases*, but might also be *assisting* to *all his Poor Sick Neighbours* round *Him*; And not give away the Value of a *Quarter of a Farthing* at any *One Time*, to any Poor body towards the *Removing* of an *Ague Fever*, *Small-Pox*, &c. Yea the High *High French Pox*, *Leprosie*, or even the *Plague* it self, all which *I myself* can manifest that This Rare Cheap Thing has Cur'd, as shall be made out in the following Discourse.

And this is the first of my two *Universal Medicines* mentioned in the Title Page, where I say the *first the Worst*. The meaning of which saying is, that 'tis worse to procure *Health*, by *Physicall-Means*, than by *Naturall Means*, if possibly it may be so. *For Physick is a meer Sickness in it Note when Physick*, and should never be taken but upon *Absolute Necessity*; and very *Cau-sick* should be *tiously then too*, for there is no *Physick* (*Vomitive, Purgative or Applicative,*) taken, and when but has *Poyson* in it, which is the *only cause* of its *Operative Qualities*; therefore *not*. due regard ought to be had what sort of *Physick People* put into their Bodies. But *This Physick which I Here Publish has no Body, but a pure Tincture*, which *This Physick has although it has the Operative Power to stir and bring away the Poysonous no Body. Humors in Mens Bodies, yet it having no Body, can leave no Malignity, or Danger behind it*; as too often is known from the common ordinary Potions which are given to Sick People, and which oftentimes provs more Dangerous than their Diseases.

Now I would have you take *Good Notice* that what I have said thus far, is chiefly in Reference to those who are Passively Sick, and labour under Pains and Grief, &c. And unto such I intend only the Benefit, and command the Excellency of *This High Excelling Virtue*. To whom only it is to be given

But for all such as be actually Well, and in good Health, I do commend my Second Universal Medicine to be *The Best*, mention'd in the Title-Page. (*Viz*; *The Best*, because 'tis *Naturall*.) Yet they Both may well be call'd the *Best*, according as they may, and must be us'd, by all who Truly regard their Health, which is Their Richest Earthly Treasure.

I will now give you a little short Discourse concerning the *Phylosophers-Stone*, and then tell you a few Remarkable Stories, concerning the Excellency of *This First Universal Medicine*, in certain Eminent Cures which it hath done, even to Wonder and Admiration. Con-

Concerning The **Philosophers = Stone**,
*Which has been long said to Turn all Things into Gold,
and what may probably be the Real Meaning Thereof,
for we can see No such Thing.*

Much Talk has been of *The Philosophers-Stone*,
From Ages past ; That by its Linge alone,
'Twould turn Inferior M-tals into Gold.
A Glorious Wonder sure, if True ; but Hold !
Where is't ? Who has't ? we no such thing can see ;
'Tis surely Folded up in *Myst'ry*,
And most believe, 'tis certainly a *Lye*.
Yet truely, (for mine own part) so don't I.
I do b-li-ve, that Really there is
In Nature's Store, ev'n such a thing as This ;
Tho' not according to its Literal Sense,
As turning *Br ss*, into *Gold's Quint-Essence*,
That saying's surely *Metaphorical*,
And cannot well be understood by *All*,
But needs Explaining ; and therefore shall be,
Made easie, to each low Capacity.

The Explanation Thus.

Most Men judge *Gold* to be, *The chiefest Thing*,
Delighting Man, which Nature's Store, doth bring ;
For where there's *Gold Enough*, *Naugbys* wanting there,
All Things beside are. Gain'd by little Care.
What doe not Men attempt *God-Gold to Gain* ?
Oh ! how they *Cuddle* ! how they *Run Amain* !
Adventring *Life and Limbs*, to find it out,
Yea, (often) Their most *Precious Souls to boot*,
Yet notwithstanding *This* ; One *Thing* I'll name,
Of much more Value ; *Farr Exceeds the same* ;
'Tis *Health* ! *Health* ! *Health* ; That *High Praiz'd Jewel Health*,
And in compare of Which, *Gold's* merely *Pelfe*.
For were all *Woods, Rocks, Hills*, yea *Mountains Gold* ;
And free for any one to take that would.
Yet wanting *That* most *Rich, Chif Treasure, Health*,
Those *Golden Mounts* would nought resemble *Wealth*,

For thus it may be Truely said.

The Rich Man Sick, and full of Paine is Very Poor,
The Poor Man in his Health, and Strong, is Rich ; yea more ;
For He's contented with his *little Store*,
And *Ihai's a Treasure, Ever running o're.*

Now Here take Notice,

That Health's That Precious Thing the Wise men (sure) of old,
 Did comprehend under That Specious Name of Gold.
 And had a Stone which would procure The Same,
 Which Stone I Fancy much that I could Name.
 But shew one like't I will, that every one may see,
 How Wond'rously it works in Mystery.
 So, that in time, Experience plain shall show,
 And make Men say, *We now That Stone do Know;*
 And for Substantial Reasons, Thus conclude,
 To This same Stone, the Wise men did allude.

Now here Friend Reader take Notice,

I Declare (in the Presence of the All knowing God) that I have been made Happy, in the Knowledge and possession of this Rare Thing, more than 30. Years last past, as will appear in the First of those Eight Marvellous Unquestionable Stories (here shortly following) and for the which I most humbly give Thanks and Praise to That most Bountifull Donor; This being *That Great Universal Medicine of all Universals*; and the which of late years I have Published, under the Name of *The English Priest's Powder*. And here I think it convenient to give my Reason, why I gave it *That Name*, having been somtimes ask'd why I call'd it so. My Reason was This. Viz.

Because, there have been Two very Eminent Powders, of late years. *The Reason of* Published, under the Names of Two Roman Catholiks, the one was Sir *the Name of the Kenelm Digby's Sympathetrical Powder*, which would Cure Wounds at many English Priests Miles distance, by only Anointing the Weapon or Blood taken upon a Cloth Powder, and its &c. (the which is very Admirable). The other was the *Roman Jesuit's Augmentation. Famous Physical Powder*, (very Highly Magnify'd by most Great Persons) &c.

And now, *My Powder* being the 3d. (*Et Tria sunt Omnia*) and finding it no whit Inferior to those two Former; But in Many Respects, Far out-stripping them; and, that the world should see, that *The great Bountifull Donor* of all *Excellent Guifts*, has not Bound Himself up in *His High Favours only to Those of the Roman Church*, But has likewise been Pleased to Distribute Some, to an *Unworthy Son of the Protestant-Church of England* also; therefore I call it so. But now, (for the more *Clear Distinction sake*) I would have it call'd, **THE ENGLISH PROTESTANT PRIEST'S POWDER.**

And now I shall Proceed (as before) and let you know the Admired Use of This Powder (or Stone) First, as 'tis Physical, Viz,

Fear You the Plague, and fain would be Secure,
 Let This be us'd, it is Prevention sure.

The Universal Physical Medicine.
Yea *cine.*

Yea, were the Plague ev'n Sett'd in your Blood,
 There's nothing Likelier (sure) to do you Good,
 Or have you That Foul, Nasty, Pockey, French Disease?
 Take This, 'twill surely Cure, and Throughly give you Ease.
 The Quartan Ague (most Physician's Shame),
 It fails not Perfectly to Cure, the same.
 Then down from th' Plague and Pox, thro' all Inferior Ills,
 If Curable it Cures, and All Their Causes Kills.
 For by Its Searching, Clearing & acuity and Mght,
 It Cures the Body of All; and sets weak Nature Right.
 For unto Nature 'tis so Sure a Friend,
 It keeps it Healthy, to its Destin'd End.
 And for Mine Own Part, when This fails to give,
 Assistance to my Life, I'll Cease to Live.
 No other Means I'll use; none can be Given,
 For when This failes, Prepare your self for Heav'n.

Thus far concerning Its Physicall Opperations.

Now concerning Its Virtues Chyrurgicall.

IF Outwardly Apply'd, 'twill Cure a Wound,
 A Bruize, a Sore, a Scab, 'twill make all Sound.
 For Head-Ach, Pains and Rheumatick, Sore Eyes,
 There's Nothing Better (ure) Man can Devise.

But to be short,

Most things with Phyficks, Oynments, Plasters, Salves can do,
 This Thirg shall do the Like, if not Out-do them (too.)
 And thus much (sure's) enough to show Its Excellence,
 And give it (Justly) due Preheminence.

Bove any One Thing known in Nature's Store,
 Yet of This Virtue (still) I can say More.

" And One Thing more I'll say, I have not said,
 " The which shall set its Crown upon Its Head.

" And This it is,
 " This Wond'rous-Virtue is Magneticall,

" By which,
 " Its Opperations are Perpetuall.

" That is, so long as Nature doth endure,
 " (Ev'n Load-Stone-like) It keeps Its Virtues sure.

" Which is a Wonder, Never yet was Told,
 " Of any Phyfick, either New or Old.

" But Truth it is; Experience doth Confirm it,
 " And from Experience I do Thus affirm it.

Yea, Witneses good Store, if need there were,
 I could produce, to make This Truth Appear.

But That is needless; Why? Ans. Because,
 That any one, may by an Easie Tryal,
 Prove, or Disprove the Thing, 'gainst All Denial,

But

But still.

If This a Wonder seem, consider Well,
The Virtues of the Load Stone, which to Tell,
Is also Needles; Why? Ans. Because, that most Men know
It has a Secret Power Thus to doe,

That is,

To draw in Vertue as fast as it gives Forth,
And so Perpetuates in its Excellent Worth.
And, why not This (I pray?)
'Tis worth each Wise Man's Easie Tryal,
And That's the Surest Way,
To prove the Truth gainst all Denial.
And when you find This True, as certain Truth it is,
Esteem It one of Natures choicest Mysteries.

Gloria Deo in Eternitate.

BEloved Reader, mind me Well,
I no Fictitious Stories Tell,
But real Truths (as I can Show)
Which from Experience you shall know.
If Patience you'll but have and Try,
You'll say, 'tis Truth, as well as I.

Therefore,

I'll say no more to praise It, but here End,
Let it in its Great Work, it self commend.

And now (Friend Reader) if thou canst find but so great Faith, as to
Believe This Mighty Truth, which I do Publish Here, Thou mayest be Happy
in the Procurement of This Rare Thing.

But if not,

Thou must be content to Live as well as thou canst, in thine own Ignorant Hard Happ and Unbelief, and let others Enjoy the Benefit thereof,
who are more Charitably Credulous, and dare Believe an Honest Man upon
his own Bare Word.

But now I think on't Better, and consider the Nature of his my seeming Bold, and strange Undertaking, and that it must needs appear very Doubtful, or Incredible to most (or indeed to all) who have taken little or no Notice of Nature's Wonderful Operations, and the Admirable Secrets which lie Hid, and close lockt up, in Her Rich Cabinet, (not to be Reveal'd, or known to any, that doe not intently give their Minds delightfully after such Things.) I will therefore here relate something that may give thee a competent Satisfaction in some few particular instances,

But still, Thou must Believe. For,

It was never my Busines, nor is, nor ever shall be, to play the Quack,
Emperick, or Mountebank, &c.

I am no Mountebank, No! no such Thing,
No boasting Corsetous Physician;
But I am One, who thus Good Tydings bring
Both to the Rich, and to the Poorest Man:

And am unto my Kind, so much a Lover,
 That therefore I, this rare Thing thus Discover.
 Which (doubtless) has been known to some few Wife of Old,
 Tho' not thought Fit, to'th Publick to be Told.
 'Twould sure have been too Great a Loss to'th Trade,
 If publick Knowledge of it had been Made.
 However Here it is, and thus I'll make it Common,
 And chiefly for the sake of each poor Man and Woman ;
 And at so Easie a Rate, that all the World shall see,
 Nothing can be more Cheap, assured
 That bears a Price, if it you will Compare,
 To any thing that's Common, or that's Rare.
 For,
 One Dose of it, if you will keep with Care,
 Will last your Life, and so from Heir to Heir.
 If this a Wonder seem, do but Conceive,
 It has Magnetick Virtue to Receive ;
 So fast as it gives Forth, and so thereby
 Perpetuates in Circularity.
 The Load-stone has the like, which when Man Knows and Sees,
 Let him Admire, and Praise, the God of Mysteries.

Some Instances follow as it has Wrought in Eight Eminent Stories:

*The First Story
of the Plague.*

THE first shall be a true Story of what hapned at Cambridge, in Alderman Muriel's Family. In the Year 1665, or 1666, in both which Years, the Plague was in that Town (my self being an Inhabitant therein ;) This Person, his Wife and Family, were all shut up upon that Account in St. Clement's Parish ; when as a near Neighbour of His, (and a Friend of Mine) knowing that I had this Excellent Virtue, came to me, and desired me, to send them some of it in their Distress : And truly, (at the first) I did Refuse to do it, in regard it was a Desperate Case, (my Self, not being a Profess'd Physician.) And besides, there were in the Town, divers Able Physicians, so that I told this Friend, that if I should meddle; and any of them should Die upon it, I might run my Self into I knew not what Danger, and thereupon desir'd to be Excus'd ; advising them to have Recourse to the Physicians, &c. Mr. Muriel being an Alderman, there must needs follow a greater Notice of any Mishap Hapning, than if he had been an Inferior Man : But this Friend of mine, would not be satisfi'd, but still urg'd me to comply with her desire ; telling me, That I should not be known in the Busness, but that She her self, would take it wholly upon Her.

Whereupon, I did Consent, and sent Her three quart Bottles of this prepar'd Virtue in Sack ; so she went with it as near the House as she thought Convenient, and call'd to the Watchman, or Keeper, of their Door, and bid him call to Mr. Muriel, to look out of his Chamber Window, which both He and his Wife presently did, (being themselves both very well at that

that present,) so she told them, *What a Hopeful good thing she had there for them, which she doubted not, but would preserve them all, &c.*

But Mr. Muriel himself Refused it, and said, *He would take none of it:* But Mrs. Muriel desired her to set down, saying these very Words, *By the Grace of God she would take it;* whereupon it was set down, and such Directions as I had given, for its Use, was likewise left; so my Friend retired, and the *Watchman* came and took it, and set it into the House for them.

' Now the Sequel is to be Observ'd, which, in short, was this: Mrs. Muriel her self took it, and gave it to every person in the Family, (both to the Sick, and to the Well.)

' The Sick Recovered, the Well never fell Sick, only Mr. Muriel himself, (who refus'd to take it) Sickned and Died.'

This is a Story still in Memory by the Ancient Livers in the Parish, and may be prov'd if need were, but it shall be none of my Business; I told you, *You must Believe, but chuse Whether you will or not.*

Of the Leprosie.

AT the Lady Rhoade's House in Derby Shire, at a place call'd Barl-
brough-Hall (a Mile of Clonne) I met with one Thomas, an Old Man, Story.
I knew him by no other Name) he being the Ladies Over-seer of Her
Cale-pits, with whom (the Year before) I had left some of this High Ver-
tue, as also, with the ~~same~~ ^{the same} Mrs, a pretty full Store, for she would
needs be a Fastris for me, to divers of her Friends, &c.

Now, as soon as I was come thither, and Old Thomas had Saluted me; he presently told me, *That his Wife had cured one of the Leprosie with my Powder,* which to me was a great peice of Strange News; in that, I never had the opportunity to try it upon any such. Here you have the Person and the place, so that the Verity cannot be suspected; and I am confident the Lady her self, will aver what I have writ from Old Thomas; I shall say no more to this.

The Story shall be of an other Female Person, at the same Lady Rhoad's in Derby-shire, whose Name was Madam Green.

HE visible Disease was the Yellow Jaundice, (very much discovering The Third Story it self in her Colour) proceeding from inward Obstructions; and of the Yellow those, from the want of her monthly Visits, and those, from the Original of Jaundice, Ob-All, (or most Diseases) viz. the Stomach, (a foul Corrupt Stomach,) which, strusions, and as it were, Poison'd all her Food; the which corrupted her Blood, and Monthly Visits distemper'd her whole Body, so that she could have no perfect Nutrition, by any thing, she either Eat or Drank: And so it certainly is with all People, that take not especial care to keep their Stomachs Clean. Now she had us'd

us'd all the helps as she thought convenient at London, but nothing did her Good, until she had made trial of this prevailing Medicine, which I here speak of. She took it but five times, and she began first with three spoonfuls, and every other day increas'd a spoonful, till she had taken seven spoonfuls, and Then she was perfectly Cur'd of all, being clearly free'd from the Yellow Jaundice, and from all her other Grievances; as also restor'd to her Monthly Visits. The want of which (proceeding from her foul Stomach) was the cause of all her Ills.

This Story is easie enough to be prov'd or disprov'd, Run or Ride that will.

Of a Girl brought to Life after she was laid out to be Script.

This Forth Story was sent me in a Letter from Mr. Samuel Taylor, meeting me at York, and hearing that I had This Great Rarity, prevail'd with me for some of it.

*T*HIS Gentleman having been one of my Old Acquaintance in Cambridge, upon a very Dangerous Case, when he had given a Girl (about Ten Years of Age) some certain Physicks which did not work at all, but lay in the Body of the Girl, to her great Oppression, and his great Fear; so that he knew not what to do further, till at last he bethought himself of My Powder. And according to such Directions as I had given him, he ventur'd to give the Girl a Dose of it; which, after some time, the Child began to be extream Sick, and Died away, and continued so long, till the Women thought convenient to script it, and (to That purpose) laid it forth upon a Table, and began to turn it over and over, in the way of Stripping: But in That Action, the Girl began to make some Motion, and soon after to Boaken, upon which, they taking Her up, and assisting what they could, the Child began to Vomit, and so continued till she had brought up all her former Load of Physick, and her Disease along with it; and from That time she Amended and Recovered her perfect Health, and grew sound again. This Story, I have still under the Ministers own Hand Writing, which was in the Year, 1670.

Now what is chiefly worth Noteing in this Story, is, That Nature so extreamly over loaden by the Disease and the former Physick, that she was not able to bear up against it, and fell into Languishment. But then, this Powerful Vertue was added to the Former, it must needs either evidently Destroy Life, or set it at Liberty; the First of which, as you have heard, Happened. And, if this be not an Eminent, and a most Remarkable Story, I would fain hear one by any that are thus Implaid; I have told it with Particulars enough, and Circumstances more than sufficient, insomuch, That it may easily be Prov'd or Disprov'd, if any be so minded. I am no Mountebank, nor will I otherwise Trouble my self, to make People Believe; their Unbelief will be their own Loss, and not Mine.

Of a deep Consumption, by twice taking this Virtue, was Cured.

There was a Person in the City of *Norwich*, (a meer stranger to me) *The Fifth Story.*
nor do I remember that ever I heard his Name; he was a Master Work-man of *Stuffs*, and kept many Men at work in that Trade; he was a Friend of a near *Kinsmans* of mine there, who desir'd me to walk down and see him, so we went to his House: The Man was *Bed-rid*, and wasted to Skin and Bone, with a deep *Consumption*, and so very weak grown, that all about him thought he could not live.

I asked his Wife, if he could sit up? She answered, No, my reply was, That then he must *Die*; yet I told her, *That Life was sweet*. And if they could raise him up by strength of *Arms*, and set him in a Great *Chair*, (which I saw there standing by) and *Boulster* him up with *Pillows*, and hold him so for an Hour or two, it might be worth your Labour, and I would send him two or three spoonfuls of something to take (which was this Liquor.

All this was done, and he took the Liquor, and it wrought so effectually upon *Him*, and his *Disease*, that he grew finely *Cheerful*; after it had done working That Day, and sat up two or three Hours after it.

The next day but one, he took it again, in a greater *Quantity*, which wrought so effectually, bringing off from his *Stomach* such a boundance of *Foul Humours* (which were the only Cause, that no *Meads* or *Drinks* could nourish him;) that from That second Taking, he was so *Recover'd* and *Refresh'd*, that he ran about the *House* among his *Work-folks*, as if he had not been *Sick* at all; only he look'd like a *Juveling*, as *Lean* as a *Rake*, as the Proverb goes. So that he perfectly recovered out of his *Consumption* from That very time.

I would fain have perswaded him to have taken it once or twice more; to have confirm'd him in his *Health*, but could not. He telling me he was *Very well*, *Very well*, &c.

This is as true a Story, as was the former, and very Notable sure.

Of a soar Breast.

In the same City of *Norwich*, there was a Servant Maid unto Mr. — *The Sixth Story.*
Cook, one of the Sheriffs of the City, living in *Cunsford street*. There were two Brothers at That time of the same Name, both Sheriffs of That City; this Mr. *Cook* was the younger Brother, but the Senior Sheriff, and as I am inform'd, was *Mavor* there the last Year, or the Year before: This Maid had been long afflicted with a *soar Breast*, and often heal'd by *Chyrurgeons*, but still broak out again, which continu'd thus many Years.

It was my *Chance* to be there, and seeing it, I did advise Her to make use of This Thing; the which, I left with her, with *Directions* how to use it; and not long after, I received a Letter that this Malds Breast was

was perfectly Cur'd, and stood sound. Her Mistress (Mrs. Cook) sent me a very civil piece of Thankfulness for it afterwards.

This is a true Story, and may easily be Prov'd, &c.

Of Madness Cur'd, very Remarkable.

The Seventh
Story.

THIS Story shall be of a Mad-Woman, at a place call'd, *Wath in York-shire*, four or five Miles from Rotherham, who threw her self into a Deep Well of Water, and very heardly was got out Alive, I being by chance at that Town, hearing of it, went down the Town to see this sad Sight, and found the Woman fastned to her Bed-Post, with a great Horse-Chaine, and her Husband with others, sorrowfully standing by ; The Woman looking Frightfully and Sullenly upon us all. So after a little Discourse upon the occasion, I ask'd her Husband, if he had sought out for any means or help of Physicians for his Wives Recovery ? &c. His Answer was, That he was a Poor Man, and had not where-with-all to do it, &c. Then I ask'd him, If he were willing to use Means if it were given him ? &c. He answer'd, He should be very thankful, &c. Whereupon, I ordered it so, That when she call'd for Drink next time, there should be a good Dose of this Tincture put into it, (for I perceiv'd, she was a lusty strong Woman.) The which was done, and soon after she call'd for Drink, and took it all off, and in a little time, it began to work (Rarely Well ;) she all the while standing stoutly upon her Legs staring Mad, and spouting all the Vomits out of her Mouth, to a huge distance from her (looking ~~curiously~~ above her all the while) till at laft she ceast Vomiting, and it turn'd to Purging, and then she took her Chamber-Pot and us'd it ; the which, I caus'd the Man to fetch away, (after she had set it down) that we might see it, but I never saw such a Stool before ; for it was as Black as a Chimney Stock, a perfect sign of Melancholly, or Madness. And in short, Thus he continued giving her this same Liquor, and in a very short time, she perfectly recovered her Senses, and that very Harvest, she went a Gleaning among her Neighbours, as Sensibly and Quietly, as any of them, and so continued.

This Story is as well worth Noteing, as any of the former, and as well worth the Enquiring into, if any be doubtful of the real truth thereof, there are particulars enough to find it out.

Of the French Pox.

The Eighth-
Story.

IN this Story of the High French Pox, I muſt be excus'd, in that I no-minate no Person, ſave only a lusty Young Man, of a Vigorous, Strong, Lively, Brisk and Attivé Temper, &c. It being too great a Refleſion upon his Reputation, to give any hints towards his being thus known ; I shall therefore only tell you, how that he was Miserably Tortured with this Foul Disease, and how ſoon he was Cured.

He was infected with it from Head to Foot, broaken out in Head, Arms, Privities and Legs, &c.

It had brought him so *deplorably Weak*, that he could scarcely go up a pair of *Stairs* without Fainting or Swounding away.

The Truth is, It was dangerous for any one to come near him, nor did any body Officiate in his Cure but himself. I gave him this thing freely with exact *Directions*, how to use it, which he very carefully follow'd, and in a short time, (First, by taking it inwardly, in the Nature of *Phyfick*, and then by outward *Washings* and *Batbings* of his Soars and other swell'd Parts, &c. till he was so perfectly *Cur'd*, that a while after meeting him in the Street, and asking him how he did, he *Rejoycingly* told me, (in these following Words, clapping his Hand on his Breast) That he thought he was as strong as a Horse, and so continued.

This is as true a Story as any of the former, and as true as ever any was told by any Man.

Here are but few Stories (of a great many which I could set down) to show and prove the admired *Virtues* of This *Rare thing*; and if these few will not suffice to satisfy, concerning the *Reality* of what I have thus far Declar'd, more would be needless; therefore I shall forbear to Nominate any other.

" These Eighth Stories are well worth *Observation* in This Particular, " especially, viz. in that they are each of Them of a different and " various kind.

" The first, the *Plague*; the second, the *Leproſie*; the third, *Yellow- Jaundice, Obſtruction and Mawbly Viftis*; the forth, a *Dead Child Re- bor'd*; the fifth, a *Deep Consumption*; the sixth, a *Sore Breast*; the se- venth, *Madness*; the eighth, the *Higb French Pox*; by all which you " may plainly see, the *Powerful and Effective Force*, and the Universality " of this *Adiuu Medicine*.

" And by which it may very easily be conceiv'd, That no other Di- " sease can stand in its *Way*, or fail to be *Cur'd*, where This *Tincture* is " rightly made or apply'd; for all, or most other *Diseases* may well be said " to be comprehended under These eight great *Grievances*, (for *Omne- majus contenet in se minus*) so that cure These; doubt not of curing any " of a lower *Rank* or *Quality*, therefore conclude it, (not only an, but) " The *Universal Medicine* of *Universals*, in a *Physical way*. It never fails " suddenly to cure any sort of *Ague* whatever.

The singular *Quality* (by all that take it) it is obſerv'd to have, viz. A singular " always leaves them with a *Hungry Appetite* to *Meat* (which seldom is *Quality*, con- " sidered in most other *Physicks*) and is That, which shows the true Effects of *start to this Medicine*. Its *Operations*, viz. " That the Stomach is *Redif' d*, the which is no small *Medicine*. " Commendations of the *Phyfick*; for as the *Stomach* is well or ill affected, " so (constantly) is the whole *Body*; for in It, all our *Nourishment* is " determin'd either for our *Health* or *Sickness*, wherefore This very One, on- " ly Commendation (if it had no more) is enough to Magnify it above all " others commonly used.

I will therefore now Conclude this first Part, treating of the first *Uni- versal Medicine*, specify'd in the Title Page, viz. Thus, *The First is Worſt*.

P A R T . II.

C H A P . I.

Treating of the second Universal Medicine, which is no Physical Medicine, but Natural; and is the Best of the Two, as shall appear by what follows.

*The reason of a just Prefer-
rance.* **A**Lthough I have in the first part spoken so many Great Truths concerning the just and deserved Praise of That Most Excellent Medicine, of all Physical Medicines, and do really believe, that no one Physical Medicine, can be compared unto it in That respect; yet I do far prefer the Natural Universal Medicine before It, because, that That which is Natural, is ever to be Preferred before That, which is Artificial.

For Nature, being God's Principal Work-man (as may be so said) She never Errs, nor can she do any thing amiss; Her ways are Plain, Perfect and Ease; Gentle, Sweet and Quiet; Certain, Absolute and Complete, if she be not interrupted, &c.

So that whosoever follows the Rules and Dictates of Nature, cannot do amiss, but must needs live Happily in their Health, (for That's the Theam we are now upon) and it will hold good in all other things (in Nature) whatever.

*What may well
be judg'd one of
God's Prede-
stinate Purpo-
ses.* Nature being God's Faithful Servant, does all His appointments Faithfully and most Exactly, even according to His Secret Determination; and sure That may be look'd upon as One, if not the Main Predestinate purpose of God.

*What may be
understood by
the word Na-
ture.* We often have the word Nature in our Mouths, but few of us do consider, or understand what it is, or how, &c.

If I should say, that Nature is God's own Opperating, it cannot any way Derogate from the Adorable Honour which is Due to God.

He that shall Studiously, Seriously and Considerately ponder the various Manners and Ways of Nature's subtle and stupendious Opperations, in the production of Millions of Millious, &c. (*ad infinitum*) of various Varieties of things, he must needs be Confounded, if he thinks they be otherwise produced, than by God Himself, (the most wise Infinite.)

Although God gives (or suffers us to give) Names to His Attribute or Opperations, &c. and to give us leave to call His chief Opperator (*Nature*) in regard He knows, how we are Deprav'd from our First Original Understanding, and Right Capacity, and that in our Present State, we are now involv'd, we see like blind Moles, and are uncapable of discerning God aright, in,

in, or by any of his operative *Works*, as we might or should have done, had we continued steadfast in our Primitive and pure *Capacity*. Therefore (out of His Compassionate *Condescension*, and great *Patience* to us) He suffers us to call Things by their wrong Names, and to understand them with a half understanding (if with so much.)

Nature, is God Himself, operating Miftically and Magically; for if *What is Nature* were not *Present* in *Nature*, or *Nature Present* in God, *Nature* could not produce a *Fly*, &c. It being the very Instrument (as we may say) in God's Hand, by which He produceth His Admired Wonderful Works.

Therefore (surely) when, and wheresoever we Offend and cross *Nature* in her operative *Course*, Then and There we Offend and cross *God*; (although yet God cannot be said, to be either *Offended* or *Cross'd*) yet He suffers us to use such *Words*, when we Offend or Cross, either *Nature* or our selves, and thereby (Consequently) receive just Punishment for such our *Great Defaults*, by *Sicknesses*, *Diseases*, and all manner of *Vexatious Turmoiles* and *Afflictions*, which are *Primarily The Effects of Our Sin*, &c. and so Consequently of all other *Our Woes*.

Now Here, in *This very Place*, are we to Search and Look for, and to find *The very place The Universal Medicine of All Universals*; we need not go far off to where the Best seek It, or find It, or pay *Deer* for It, it being close by, and ready at *Universal Medicine* Hand, yea, in every Man's Power, and at his Command; and that you may the better know it, by its Right Name,

" *Tis Gall & Temperance.*

Its Name.

And it is to be had every where, at any place you come at; and 'tis Good for *All Sorts* of Men, Women and Children, and for most *Diseases* *Its Excellencies* you can Name; and likewise, a most certain *Preventor* of All the chief *Diseases*, and *Incidents* to Mankind; To that now, although I have Commanded the former *Universal Medicine* for the cheapest of *All Physical Medicines*, &c.

Yet *This* has far the *Preeminency* of *That* for *Cheapness*; for though *That* was *Cheap*, yet it would cost something, but *This will cost you Nothing*; yea, *This will save you much Cost*: We must therefore Prefer *This* to be *The Very, Very, Best of Beasts* (if you can admit of such a *Comparison*.)

But I am Doubtful, because it is so *Very Very Cheap*, and so very easie to be obtain'd, there are more than a great many will undervalue It, and give it no Entertainment.

For, the Old Proverb is most truely Practis'd, viz. *Far Fetcht, and Dear Bought* is fit for *Ladies* and other *lenorous People* of all sorts; who, although the *Thing* be never so *Slight* or *Silly*, yet if it come from *France*, or out of any other *Remote Region*, and also *Dear*, &c. it must then needs be Valued and Purchased by all means at any Rate.

Whereas, (one the contrary) Things near Hand, and low Priz'd, tho' never so *Good*, and *Worthy* of due *Praise*, &c. are most what *Undervallued* by such *Un-understanding Ignorants*; yet, some there are, *Wiser* than other some, and to such as those, This Down-right plain Discourse may be of *Good Use*, if they will give a little heed unto it, and solidly consider the *Reasons* therein Contain'd, no doubt, but they may find *Great Benefit* hereby. And now to the Medicine it self.

C H A P. II.

The Description of the Medicine it self is Short and Ease, and no difficulty at All in its Use.

Three Rules belonging to Temperance, which must be considered in three Particular Things only. The First, is Food; the Second, is Labour; the Third, Temperance. is Rest; all three must be perform'd with Moderation and Temperance.

Some Few and Ease Rules are here following.

The first Rule as to Food. The first Rule (as to Food) is but this: Eat and Drink Sparingly, that is, never to Satiety or Fullness, but ever leave off with an Appetite, and in so doing, you give no Occasion for Sickness, in that particular. For by That Means, Nature can never be Opprest with more Work then She is able to Perform; and when Nature is thus Reasonably employ'd, She joyeth in her Work, and performs it Perfectly and with Ease; Whereas, on the contrary, Immoderate Eating and Drinking overloads Nature, even as an inconsiderate Man, who laying more Load upon his strong Horse then the Horse is able to Bear, wears out the Strength of his Horse, &c. And just so it is with Gormendizing Men and Women, who Cram down more into their Stomachs, then Nature can Bear, or Deal with; and then, they must needs be Sick; for Sickness cannot properly be said to be any thing else, but Nature Oppressed; therefore keep your self within This Ease Moderate Rule of Food, and you may be sure to Live Healthfully and Pleasantly; If, in the second Place, you observe Temperance in your Exercise or Labour also; and as to That, there need not be many Words, or Rules, One General Rule may serve for all, which is,

The second Rule as to Labour. Never to opprest Nature, by over Violent, or over long Labour, or Exercise, at any Employment whatever, viz. at Sport, Work, or Play; but let it always End with Moderation, and so, That when you have left off, you can perceive an Aptitude, and a Sensible Ability of still performing More with the same Vigour and Courage, as you began with: And in so doing, you cannot be said to injure or impede Nature, in Her chief Work, of your own Chiefest Concern, viz. Your Health: But much rather may be said to do Her a Kindness, in assisting Her, and enabling Her, the more Easily to perform Her own Work the more Vigorously; for Labour or Exercise, is as Necessary to a Tranquil Life, as Food it self, yea, and much more too. For although Food be necessary to maintain Life, yet without Labour or Exercise, it makes a Dull, Heavy, Blockish, Somnif or Swinish Body, seldom long without Sickness or Disease, and sure enough, a Short Life ends All: Therefore moderate Labour is a most Necessary Appurtenance to a Happy Life.

The third Rule as to Sleep. Rest and Sleep, is the Third Particular Thing needful to be Regarded with Moderation, as conduicg much to a Healthful and Pleasant Life; but if it be taken in Excess, (Especially by Young People) it makes them Lazie,

Lafie, Dull-Douls, as to any *Activity* of Mettle-some or smart *Agitation*, and commonly *Lecherous* into the Bargin, &c. And if they be *Great Eaters* and *Drinkers* also, it Puffs *Them* up to *Corpulency* and *foul Humours*, so that scarce One in Ten Thousand such, live half their Days, which otherwise they might (by the *Strength of Nature*) do, their Bodies being apt to receive the *Malignity* of any *Infectious Air*, or other catching *Diseases*, as *Who are most* are at any time a Foot ; and if none such be generally Abroad, they fail *subject to Infestations* to Breed them in themselves. *Diseases* always are taken or Hatcht in *festious Diabolical Bodies*; no Man (I believe) ever saw a *Puft Swagging Fat, Lafie Seases, and a Person, live long, that were Intemperate and Regardless in these Three Particulars* last mention'd; therefore it concerns such Men and Women, Especially to take Good Notice of what I have thus far Writ, towards the Well-being of all sorts of Constitutions, &c.

The many Benefits which will Arise from This Rare Thing, viz. The English PROTESTANT-PRIEST'S POWDER:
(Or, The first of these two Universal Medicines) For whomsoever can be so Happily Fortunate, as to be Possessor But of One Ounce, yea, or but Half an Ounce thereof, He has a Treasure beyond the Golden Mounts of That talk'd of PHYLLOSOPHERS STONE.

- “ **F**OR First, He may *Preserve himself in Health, or procure Health* The many Benefits attending *This Rare OLD AGE.*
- “ Secondly, If any Person have taken *Poison*, one Dose of *This Infused Thing*.
- “ *Liquor* being taken in Time, will most certainly *Expell That Poison*.
- “ Thirdly, For its *Operations work, in all manner of needfull ways, for the Expelling of Foul Humours out of the Body, viz. By Vomit, Purge, Glister, or Sweet, the four Chief Ways of Cleansing the whole Body, &c.*
- “ Fourthly, One Quarter of an Ounce of *This Powder*, is a sufficient Stock (for Ordinary Uses, viz. Vomits, Purges, &c.) for any One Person, During his whole Life, and his Friend's Life after Him, &c. But if there be Need of Outward *Bathings*, for *Curing of Pains, Aches, &c.* Then there must be more Powder to the making of such Baths, &c.
- “ Fifthly, Whoever has *This Powder*, need Never to be at a Penny Charge at any Time, for the Giving a *Vomit, Purge or Glister, &c.* so long as he Lives.
- “ Sixthly, He may be *Charitable to any Poor Sick Body at this easie Charge* at any Time; and who would not be Willing, yea, Glad to do such Christian Good-Turns to the Needy and Poor?
- “ Seventhly, It is always Ready at Hand upon any needful Occasion, or sudden Accident, &c.

" Eightly, Whoever has a Mind to be a Physician, He need but stock
" Himself with a convenient Quantity of This Powder, with the which,
" (and the Directions that go along with it) He may Safely venture at the
" Cure of most Common Diseases attending Mankind.

" Nintly, Although He lives Remote, far from Physicians, He need not
" send Man and Horse, Five, Ten, or Twenty Miles for a Doctor, or for
" Physick.

" Tenthly, If in every Town, or Parish throughout the Nation, there
" were Provided a Convenient Stock of This Powder, which should always
" be in the Custody of the Minister, for the General Relief of the Poor Sick
" of the Parish, they might keep Their Poor Generally in Health ; The
" which doing, would be a Considerable, and an Unaccountable Benefit to the
" Whole Nation. For if Poor People were free from Sickness, &c. the Pa-
" rishioners would be the more Free from Charge of Maintaining them,
" &c. This one Thing is worth serious Consideration.

Here are but Ten Conveniences Expressed, but they will find many
more not easily Thought upon at present.

*An Unaccoun-
table Benefit to
the whole Na-
tion.*

Concerning ASTROLOGY, and its Excellent Use in Phy- sick, &c. With a Notable Story thereupon Depending, &c.

THERE is no Noble Art under the Sun, so much Bogg'd at by many, as
is The Art of Astrology ; and every Horseman knows what the Cause
of a Horse Boggling is, viz. Fearfulness, caus'd by the Ignorance of
the Horse, his not knowing What the Object is, which causeth him to Stare
and Winch thereat ; even so it is by most, who have such Frightful and
Auke Apprebdions of That Excellent and very useful Science. The which,
if it were Rightly, Honestly and Religiously made use of, would be of ex-
ceeding Beneficial Use in many of our Affairs, but more Especially, in Phy-
sical and Chyrurgical Occasions or Opperations ; and not only so, But also Hig-
ly Advantageous to Man, in his Inward and Spiritual Contemplations and Con-
siderations, concerning the Wonderful and Mysterious Works of God, and of
His Infinite Wisdom and Power.

I do acknowledge, I am not a fit Advocate, to Plead its Cause as it
should be, or a fit Champion to Defend it, as it ought to be ; But Thus
much I can say in its behalf; viz. That whereas formerly, in Ignorance, I
was (as-most are) a Feerer or Fleerer of it, &c. and those that us'd it.
But by Accident, I met with one of Their Books, which Treated of the
Rudiments of That Art.

The Book was a little Quarto Book, of One Darriet, and / to please my
Curiosity) I Read it over, and took Notes of the Chief Particulars in it,
which were concerning the very Rudiments of The Art (very Plain and
Easie) and finding Them to be so Rational and Harmless, &c. I was resol-
ved to Enable my self (from loose Rules) to Learn to set a Figure of the
Heavens ; and from thence to make some Tryal of the Verity of That Art,
which indeed at That time was the utmost of my desires or intent therein,

and

and in a short Time after, I became Able to Set a Figure, &c. And not long after *that*, I met with a fit Opportunity, both to try my Skill, and also to satisfy my self, concerning *The Verity of the Art*, which was thus:

It happened, that I was at an intimate Friend's House (a Minister) who *An Eminent*
both *Himself*, and his *Wife*, were utter Enemies to *This Art*; and whilst I
stai'd There (which was some Weeks) there was a Child Born in the Nei-
bourhood, and this my *She Friend* was at the Birth of That Child; so when
She came Home, I ask'd her the *Time of the Child's Birth*, the which, She told
me Exactly; I then ask'd her, How all was with the Birth, viz. Both with
the Mother and Child? She Answered, *All was very well and Hopeful*, &c.
So then (I being glad of so fit and proper an Opportunity for Proving the
Verity of the Art, I went into my *Study*, and set a *Figure* of That Child's
Nativity, and it was the First that ever I set to make a Tryal of *The Art*;
and therefore I endeavour'd to be as Exact as Possibly I could, by *The Rules*
of *the Art* which they give.

And when I had done, I began to Examine the *Figure* by *Those Rules*, in
each particular: The first *Thing* I did, was to see whether the Child was
likely to Live or no.

But, to be short, all the *Rules for Life* were absolutely against the Child,
yea, very *Dismally Sad*; insomuch, That (if their *Rules* were *True*) the
Child *could not Live long*.

Whereupon, I was very much *Amus'd*, because of the Relation my *She Friend* gave me of the *Hopefulness* of the Contrary, &c. So that I began
to Suspect my own *Unskillfulness* in the setting of the *Figure*, being it was
my *First attempt in That Kind*.

So I went into my *Study* and Examin'd my *Figure* Over and Over again,
to try where the Fault lay; for I thought it lay in my *Figure* I set; but
when I had wearied my self sufficiently in so doing, and could find no
Fault in setting the *Figure*, I was Confirm'd, that *That Child could not live
long*. And so I came forth, and shew'd my two *Loving Friends* what I
had done, &c. and gave my *Judgment* accordingly; but *They Smil'd* at it,
in an ordinary Slighting way, &c. and so it rest'd a while.

Then after *Dinner*, I went and set the *Figure* of the *Mother* of *That Child*,
because I had a great mind (upon such certain *Radical Terms* as then I had,
concerning the *Punctuality of the Time*, &c.) to see what was likely to be-
come of the *Mother* as well as of the *Child*; and, in short; I found the *Mo-
ther* as Desperately in *Danger of Death* as the *Child*, according to the *Rules*
the Learned in *That Science* have left upon *Record*. Whereupon I came
forth again to my two *Antagonists*, and told them what I had found con-
cerning the *Mother* (as aforesaid,) but they Laught on (as before, &c.)
so then we were to wait to see the Issue, what would follow hereupon,
which (in short) was *Thus*: viz.

That within a Week or ten Days, *Both Child and Mother were Dead*, *The Issue of the*
whereupon my two Friends were forc'd to put on another kind of Counte- whole story..
nance; I told them, I was *no Wicb*, but a mere *Young Novice in That*
Art; and what I had Predicted, was not *my Own*, but what I found Recor-
ded from known Experience; and from the *Rules of Art* which are, That
if Such and Such *Posicions of the Stars and Planets* were So and So in any Na-
tivity,

tivity at the Hour or Moment of Birth, Such and Such Consequences would undoubtedly Follow, either for Good or for Bad, &c. the which most exactly came to pass with This Mother and Her Child.

This is as true a Story as ever was Told, and was so convincing to me at that Time, as also by divers Trials since Then, as that I have been Confirm'd of the Verity of That Wonderful Admired Art; and if all the Pretended Artists, were as Knowing, and as Innocently Honest and True, as the Art it self is Real and Infallible; it would have more Fidelians by Multitudes, than at present it has. But enough of this.

Some Plain and Ease Rules to instruct all such who would either Give or take Phyfick, so as that they may know from the Rules of That Art, how to chuse a Fit and Proper Seaton, so that the Phyfick may Work more Effectually and Kindly with the Patient, than otherwise it would do, If given at an Unseasonable Time.

THE first thing to be known, is, The Seven Planets, and their Order, which is Thus, viz.

The First Planet (and the Highest) is <i>Saturn</i> , Markt thus,	H.
The Second, Is <i>Jupiter</i> .	P.
The Third, Is <i>Mars</i> .	G.
The Forth, Is <i>Sol</i> (OR THE SUN)	C.
The Fifth, Is <i>Venus</i> .	Ω.
The Sixth, Is <i>Mercury</i> .	V.
The Seventh, and Lowest is <i>Luna</i> .	D.

The Second Thing to be known is,

THAT these seven Planets Refer to the seven Days of the Week, viz. Thus: *Saturn Refers to Saturday*; *Jupiter to Thursday*; *Mars to Tuesday*; *Sol to Sunday*; *Venus to Friday*; *Mercury to Wednesday*; and *Luna to Monday*. These two Rules, must be got readily by Heart.

The Third Thing to be known is,

THAT every Planet Rules the first Hour of his own Day, viz. The first Hour after Sun Rise.

The next Planet in Order after him, Rules the next Hour after that, viz. The second Hour after Sun Rises.

And so every Planet takes his Hour Orderly, the One after the Other, till the first seven Hours are run out; and then the first Planet again takes the

the Eight Hour, the second Planet the Ninth Hour, the third Planet the Tenth Hour, the forth Planet the Eleventh Hour, and the fifth Planet the Twelfth Hour, viz. to Sun-set: And thus are the Twelve Hours of the Day provided with different and Proper Planets to Rule them.

And now for the Hours of the Night.

They keep the same Order, only you are to Remember, where you last left off, and let the next Planet to That, rule the first Hour from Sun-set, and so carry them in the same Order (through the 12 Hours of the Night) till Sun-rise again; and by That Rule, you'll find the Proper Planet for the next day, will come in, to take his proper Hour at Sun-rise.

One thorough Example will make all very Plain, therefore I'll set down one for the 24 Hours of Saturday, till Sun-rise on Sunday, as follows.

Saturn Rules the first Hour from Sun-rise on Saturday, viz. from 6 till 7 a-Clock, (that is, if the Sun do not Rise before, or after 6) which is about the 10th. of March or September.

Then from 7 to 8 a-Clock, Jupiter Rules, from 8 to 9 Mars, from 9 to 10 Sol Rules, from 10 to 11 Venus Rules, from 11 to 12 Mercury Rules, and from 12 to One a-Clock Luna Rules.

Now, Note, From One to Two Saturn comes in again and Rules, which is the 8th. Hour from Sun-rise.

Then from 2 to 3 a-Clock Jupiter Rules, from 3 to 4 Mars Rules, from 4 to 5 Sol Rules, and then from 5 to Sun-set Venus Rules, (thus the 12 Hours of the Day are run out.)

Now for the Night, from 6 a-Clock to 7 Mercury Rules, from 7 to 8 Luna Rules, from 8 to 9 Saturn, from 9 to 10 Jupiter, from 10 to 11 Mars, from 11 to 12 Sol, from 12 to 1 Venus; from 1 to 2 Mercury, from 2 to 3 Luna, from 3 to 4 Saturn, from 4 to 5 Jupiter, from 5 to 6 Mars, now from 6 to 7 Sol; and here you see Sol Rules the first Hour on Sunday, as Saturn did on Saturday.

Practice thus your self with all the other Days, and you'll find it very Easie.

A Rule to know the length of a Planetary Hour, every 10 Days, for every Month in the Year.

The first 10 Days in January 40 Minutes, the second 10 Days 43 Minutes, the last 10 Days 46 Minutes.

The first 10 Days in February 48 Minutes, the second 10 Days 51 Minutes, the last 54 Minutes.

*A plain Example for Saturday.
Note Well.*

The first 10 Days in *March* 58 Minutes, the second 10 Days 60 Minutes
(or an Hour,) the last 1 Hour 5 Minutes.

The first 10 Days in *April* 1 Hour 10 Minutes, the second 10 Days
1 Hour 13 Minutes, the last 1 Hour 16 Minutes.

The first 10 Days in *May* 1 Hour 19 Minutes, the second 10 Days,
1 Hour 22 Minutes, the last 1 Hour 23 Minutes.

The first 10 Days in *June* 1 Hour 24 Minutes, the second 10 Days,
1 Hour 24 Minutes, the last 1 Hour 23 Minutes.

Now begin to shorten them Backwards to January.

And now as the Days begin to shorten, so you must shorten the Hours proportionably Backwards by Minutes, as you lengthened them by Minutes; and by this Rule, you may assure your self of the just length of a *Planetary Hour* for any day in the Year. I need say no more as to This.

This following (*Easie and Short Way*) I drew out at the Request of a Friend, who was not willing to take the Pains of Observing all the Exactnesses of Those former Rules, and it may serve Tollerably well, with much more Ease than the Former.

There are six Hours every day in the Year, which may be said to take Physick in, viz. Three in the Morning, and Three in the Afternoon. And when the Days and Nights are at an Equal Length. Then Thus,

First, On Sunday, The first 3 Hours begin, from an Hour after Sun Rise; the second 3, from about 2 a-Clock Afternoon.

Secondly, On Monday, The first 3 Hours begin from 2 Hours before Sun Rise; the second 3, from about 1 till 2 Afternoon.

Thirdly, On Tuesday, The first 3 begin from 2 Hours after Sun Rise, till about 11 a-Clock; the second 3, from about 3 till 6.

Forthly, On Wednesday, The first 3 from the Hour before Sun Rise, till 2 Hours after; the third 3, from about 1 till 3.

Fifthly, On Thursday, The first 3 from about 9 in the Morning, till about 12, and from about 4 Afternoon, till about 7.

Sixthly, On Fryday, The first 3 from Sun Rise, till about 9 a-Clock, and from 1 Afternoon, till about 4.

Seventhly,

Seventyly, On Saturday, The first 3 from about 10 in the Morning till 1, and from about 5 Afternoon till about 8.

This Rule will hold Exactly True, when the Days and Nights are of an Equal Length; as in March and September.

But as the Days Lengthen or Shorten, so must your Planetary Hours Lengthen or Shorten. Therefore, to be very Exact, you must always Divide the Time betwixt Sun-Rise, and Sun-Setting into 12 Equal Parts, and every Part is a Planetary Hour, be it more or less: But if That be too Troublesome for you, let it suffice, that you Observe only the abovesaid Rule; and because you have three Hours Good, ever coming together, you cannot miss of a Tollerable Good Time; but to be sure you will Miss the Evil Time, and That is a Great Benefit.

I could have been more at Large, but because you do not desire to Trouble your Self, in such Curiousness, This may be of Good Use unto You,

From Your Loving Friend,

T. M.

The Use of a Planetary Hour in Physick, &c.

The Right use is, To chase such an Hour to take a Vomit, or a Purge in, so as that the Physick may Work kindly with the Patient, and Effectually, &c. And it has been Observ'd by the Learn'd, That if Physick be given in the Hour of *Saturn* or *Mars*, it will work very Roughly and Painfully with the Patient; those two Planets being counted In-Fortunes, and in Physick their Hours always to be Refus'd.

Now there are 2 Planets of a different Nature to *Saturn* and *Mars*, which generally are esteem'd Good, viz. *Venus* and *Luna*, whose Hours are to be chosen; they being Active, Cool, Gentle and Moist Planets, and do cause the Humours in the Body to be more Fluid and Active, so that they come away more Freely, and with less Violence.

Therefore, when you take Physick, always observe to take it in one of the Hours of *Venus* or *Luna*, (Mercury may do well sometimes) either of which will afford you its Hour once in seven, either in Morning, or in Afternoon, as you may perceive by Those former Rules.

Therefore be careful to understand them well, and then you will find both a Great Benefit and Content in so doing; and as well in other matters as in Physick (as occasion may fall out.)

The Wise Man tells us, Ecclesiastes 3. v. 1, 2, 3, 4, 5. &c. There is a Time for All Things under the Sun.

*An Advertisement for the Satisfaction of those who may think this
is Odd or Strange, that Musick is bere join'd with Physick in this
Work.*

R E A D E R ,

I Am not Ignorant How, That (through *Ignorance*, or *Worse*, viz. *Envy*, &c. This *Work* of *Mine* (Especially *This* *Latter Part* (or *Conclusion* by *Musick*) lies liable to the *Rash Censures* of several sorts of *Short-sighted People*, which may Meet it.

And methinks I See, and Hear, some of them *Frumpingly Laugh*, and say, *What! Conclude a Serious Phyfical Book with a Song?* This is a Piece of Strange Impertinency, &c. Or, *Nothing to the Purpose as to Matter in Hand*, &c. Therefore to Rectifie the mistake of all such, I will here inform them of such their *Gross Ignorance* in *That Particular*, and let them Plainly See, the Great Affinity and Likenes, that is betwixt *Physick* and *Musick*, they both being Properly and Suitably alike, as to the *Health* and *Well-being* of the *Man*, both in *Body* and *Mind*, (both which make the *Compleat Man*;) for as the *Body* without the *Mind* is *No Man*, but a *Dead Lump* only, so the *Mind* without the *Body* is *No Man*, but a *living Spirit* only. So that as *Physick* is Properly Adapted for the *Groser* and *Lower part of Man*, (the *Body*,) so likewise is *Musick*, as properly-designed-for (the *Purer* and *more sublime Part of Man*, (the *Mind*;) therefore it may be Properly said, that *Physick* is *Musick*, and *Musick* is *Physick*. The which may run in a *Handsome Proverb*, Thus, *viz.*

*As Physick is Musick to the Body we find,
So Musick is Physick to a Sick Temper'd Mind.*

The Proof of This, will be clearly Manifest, both from *Scripture* and from *History*; I'll here Instance in Two Uncontroulable Great Examples, The One from *Scripture*, *viz.* *David's* Curing *Saul's* Distemper'd *Sick-Mind* by *Musick* Only.

The Other from unquestionable History, *viz.* Concerning The Strange Disease of *The Terranula*, which all Learn'd *Physicians* know, is a *Poison* of a certain little Creature coming from its *Teeth* or *Sting* (like That of a *Wasp*, &c.) so that whosoever receives That *Poison*, soon after, falls into a *Violent Fit of Distracted Madness*; no *Cure* could ever be found out for it, *But Musick only*, and That Perfectly Cures them.

Now, these being such Realties, and Uncontronable Truths, What will my *Inconsiderate Frumper*, say, or do for himself, for *Laughing*, &c. at he knows not *What*? I'll tell Him what he shall do, and by Doing it, It may possibly chance to *Do him Good*. My Advice therefore is *This, or*. Let Him go Learn to Construe *That Old True Latin Sentence*, or *Proverb*, which is, *This, Per Risum Multum, Posse Cognoscere Stultum*, and when he has well Learn'd to Construe It, let him Learn to Understand the *True Meaning and Intent of It*, &c. (But enough of This.)

I'll now return Back to *Musick* and *Physick*, and let you still further See, how very suitably They both Agree, in several Other *Particulars*. Also,

First, As to their very Names, Observe, How They Poetize (as 'twere) in *Metre*, *viz.* *Musick*, *Physick*.

Se-

Secondly, As to their Number of *Syllables*, viz. They are two a Piece.

Thirdly, As to their Number of *Letters*, viz. They are six a Piece, (count them else,) 1, 2, 3, 4, 5, 6, &c.

Oh ! Oh ! saies the *Critic*, there are 7 in One, and but 6 in the Other; There you are *Out Mr. Author*; No, No, Mr. Critick, 'tis You that are *Out*: Are you so *Unlearned*, as not to know, that *H.* is no *Letter*? And if so, Then their Number is Equal, as I have *Affirm'd*.

Oh ! Mr. *Author*, I crave your *Pardon*, I had forgot That; 'Tis true, Their Number is Equal, viz. Six and Six, Well ! What then? Why then, I say, This with the Rest shews how *Neerly* they are *Allied* One to the Other, even as *Kindest* or *Brethren*, yea, much rather *Twins*; so that All this Consider'd. Tell me again, or give me some *Reason*, if you can, for your so *Rash* casting your *F—s Bolt* upon, or towards me, for joining them *Thus Together*, in This my Work, &c. But I hope by This Time, you are to *Makē*, as to Acknowledge your *Mistake*, and think it an *Error* in you. But, if for all this you cannot be brought to so much *Magnitudo*, I have yet two further more *Reasonable Reasons* to Answer, for what I have done, if there had been no *Affinity* or *Likenes*s at all in their *Natures* and *Properties*.

The *First* is, that my Book Hitherto is a Continuation of *Rarities*, *Riddles* and *Mervels*, and this Song here Set (without any of the former Considerations) is most properly suitable to the whole in That respect; for you shall find both *Riddle*, *Mervel*, and *Rarity*: And therefore nothing at All *Impertinent* to the whole Matter in Hand, but (*E Comra*) very Congruous and Suitable.

My *Second* Ultimate and most Principle Reason is, I Publish it as my *Thanksgiving* to *The Almighty Goodness*, in that it has pleas'd Him to make me so Happy, as I have been, by Receiving so Great a *Blessing* in the finding out of *This Rich and long Hidden Secret*, Equivalent to the *Philosopher Stone*. As also, in That I my self have Receiv'd several Inestimable Benefits as to my *Health* and *Well-being* Thereby; I therefore Account it a *Just Debt and Duty*, to His Infinite Goodness, to return Him the Highest Praises and *Thanskgiving*. I am Capable to do; and therefore, This very Cannon also being an other signal *Token* of *His Peculiar Favour* unto me, I think it most Properly Fit to Return it again as my Duty, and most *Sincere Thanksgiving*, &c. by It, It being *The Best* I have, and far beyond all (in its kind) that ever I was *Poffer* of. And Now, Mr. *Critr.* I hope you will be Satisfid, and Scoff no more at me, for this my Seeming *Impertinence*; But rather Endeavour (if you want Skill in *That Divine Art*) to enable your Self to Bear a Part in so Needful a Work.

The Author's Advice.

BE Wise, and Trust not thy Precious Life in the Hands of Thou knowest not *Who*, and must be us'd Thou knowest no *How*, and may it be Cur'd Thou know'st not *When*, but Thou must Pay Thou know'st not *What*; and at the Long-run, make Thy sad *Exit*, and leave Thy Executors to Pay the *Long Long Bill of Charge*, as 'tis too sadly seen by Most, when They are Giving up the *Ghōff*, who thought Themselves so very Wise, but find it now far otherwise when 'tis too Late.

A Musical Canon, of 4 Parts in One, in the Union,
Not made by *Man* nor ever *Thought* upon,
Yet *Real Truth* it is; Come Riddle me Riddle me this.



To Thee, O on-ly One-ness, be Glory, Honour and Praise



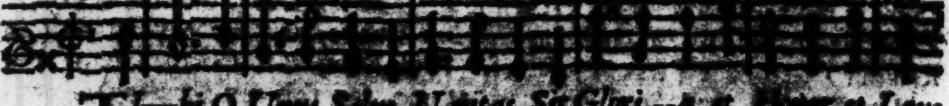
in E-ter-ni-ty.. To Thee, *



H-a-le-lu-jah, * : : :



* : : : :



T-hi O Unus Solus U-nicus, So Glori-a as above a Latus



in E-ter-ni-tye. T-hi O Unus,



H-a-le-lu-jah, As Before,

Thus as with *Ridd'l* and *Ratty* my Book Begun
So here with *Ridd'l* and *Ratty* is it now Done.
Vale, Valentine Effo.

F I N I S.

The WORLD by LIES hath been so much Deceiv'd,
That TRUTH when told can scarcely be Believ'd.

However, Here it is, Declaring

The ENGLISH PRIESTS POWDER; One of the Great Wonders in NATURE,
And the highest Excellency found out in the whole World; as will plainly appear
by these 4 Properties, Certainly known to be in it.

FIRST, It is Physical; 2ly. Chirurgical; 3ly. Universal; 4ly. Magnetical or Perpetual.
1st. As it is Physical, it will (Internally) give Vomit, or Purge, Clyster, Sweat,
Work by Urine against the Stone or Gravel; and otherwise secretly Operate, to the great benefit of Nature.

2ly. As It is Chirurgical; it will (Externally) heal any Wounds, Cuts, Bruises, Seabs, Cankers, Putrifid Sores, Swellings: Ease Pains in the Head, Body, Joints, or any other part; And an Admirable Remedy for Rheumatick Sore Eyes.

3ly. As it is Universal; it is a great Cleanser, and a Purifier of the whole Body and Blood; expelling all Poysous, Venemous and Corrupt Humours, so thoroughly, that no Disease can lay hold, or remain long, where This Virtue is rightly us'd. Provided it be taken in Time; For it prevents, & Cures the Plague it self, the Pox, French-Pox, Running of the Reins, Kings Evil, Consumptions, Convulsions, Frensy, Madness, Appoplexy, Pleuresie, Lethargy, Spleen, Dropsey, Sciatica, Bloody-Flux, Whites, Green-Sickness, Feavers, and Agues of all sorts, &c. and so down to any Ordinary or Common Disease or Distemper; For by its Purifying or Cleaning Faculty, it does all These Things, and very many more.

4ly. As it is Magnetical, It always keeps its VIRTUES; For so fast as it gives forth, so fast it Attracts, Renews, or draws in again, the Influential Virtues of the Almighty; (the Load-stone does the like, which is wonderful.) So that when you have once purchased This Rare Thing, you have a Perpetual Store for your Self, your Family, your Friends, your Poor Neighbours, and your Generations after you, without any further Cost or Trouble; And you may be Charitable to any Poor Sick Body, and not give away the value of a Farthing at any Time: It is therefore the Most Cheap, (yet the most Valuable Medicine in the World;) Yea, and the Most Convenient; For it is ever ready at hand, in time of the greatest Extremity or Need; So that it is Necessary for every Householder (be he Rich or Poor,) to have it always by Him.

A Quarter of an Ounce will serve the ordinary Use of any One Person, the whole Time of his Life; Half an Ounce for a Family of 2, 3, or 4. And an Ounce for 4, 5, or 6. and so in proportion for Greater.

The Common Price is but double the weight of Silver; and the Cheapest thing on earth Communicated for a Publick Good; But especially directed to Those who live far from Good and Worthy Physicians, or cannot go to the Cost of their Physicks; by reason of which, many Thousands live in Misery, Languish, and Die, for Want of That, which Here, they may obtain. even for a Trifle.

To prevent all Frauds; Know, It is to be sold (at present) in London, only by Mr. R. White, at the Black Raven in Coleman-street, and Mr. T. Cole in Holbourn; over against Foster-lane, Instrument maker; where will be Papers of Ounce, Half-Ounce and Quarter-Ounce, Sealed up with the Authors own Coat of Arms, (viz.) An Arm'd

Ye page belongeth to y^e third pamphlet being a part of
the cover whereof.

W. H. B.





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